THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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ANGLICAN ORDERS.

[THE following article was offered to the press of Cincinnati, Ohio, and declined by them, for reasons obvious to the Latter-day Saints.]

The decision of Pope Leo XIII in respect to the invalidity of Anglican Orders, appears to be creating not only a very great amount of discussion through the columns of the religious press, but also considerable ill feeling. The *Religious Telescope*, for example, published at Dayton, Ohio, in its issue of the 14th inst., under the caption "Absolutely Invalid," says:

"This is the decision of Pope Leo XIII, respecting all ordinations under the Anglican rule. After a long study of the subject he has confirmed the decision of his predecessors in regard to this matter. His decision sets aside all ordinations outside of the Roman Catholic Church as absolutely invalid.

"So there we have it: all ministers of the Lutheran, the Episcopal, the Baptist, the Presbyterian, the Methodist, in short all Protestant churches —are posing under false ordination vows! So his holiness declares! And is he not infallible? Is it not impossible for him to make a mistake? Is he not the successor of St. Peter—Christ's vicegerent on earth? Does he not hold the keys of the kingdom of heaven? Does not that aged, decrepit old man, Leo XIII., now in his dotage, have the power to bind and to loose—to admit into or shut out from heaven whomsoever he will? Does any Protestant minister or layman doubt this? Perish the thought! How will this august decision handed down from the Vatican, affect the ministry of the Protestant churches? In our judgment only about as sensibly as a puff of the pope's breath would have affected the St. Louis cyclone when in the height of its fury.

"They will go right on preaching the unsearchable riches of the Gospel of Christ in demonstration of the spirit and power of the Lord Jesus, as heretofore, leaving the pope and his liberty-destroying church polity and superstitions to work out their own destruction by demonstrating their disastrous effects on human progress as they have done and are still doing in Mexico, Spain, Central and South America, and in every Roman Catholic dominated country in the world."

This is scarcely the spirit in which one would expect to see a subject of so grave importance treated. Sarcasm and ridicule doubtless have their place even in polemics, but it is only as they may be incidentally used that they can be of force.

One could no more think of succeeding in an argument on a serious question by using them exclusively, than he would think of making a hearty meal on condiments alone. That the subject of the Apostolic Letter of Leo XIII is a serious one, no one will deny. That it calls for earnest thought and not sarcasm and ridicule, admits of no doubt. It involves the question of divine authority in the Protestant ministry and churches; and, for that matter, the divine authority of the church of Rome itself. For, if the alleged successor of St. Peter, by a method of reasoning satisfactory to himself and his council, arrives at what the Protestants of this generation will regard as a startling conclusion, viz: that their ministry and churches are without divine authority, the Protestants will reply in kind. They will revive the charges brought against the church of Rome during the revolt from the pope's authority in that wonderful sixteenth century revolution called the "Reformation." They will proclaim him the anti-Christ of New Testament scripture; charge upon the church of Rome complete apostasy from primitive Christianity; and accuse all those continuing in communion with her as being idolators and pagans. Such a rejoinder on the part of the Protestants is inevitable, since it is only on the ground that the church of Rome was become a corrupt church, in complete apostasy and dispossessed of divine authority, that the so called "Reformation" of the sixteenth century, or the existence of Protestant churches to-day can be justified.

Why is the unity of the Christian churches broken? Why does there exist a Roman Catholic church and numerous Protestant churches? Because the Protestants of the sixteenth century believed that the church of Rome was in a state of apostasy from true Christianity, and hence they came out from her dominion; revolted against and rejected her authority, while the church of Rome, on her part, regarded the Protestants of the same century as heretics, as renegade children, apostates. That there has been no change in the attitude of the respective parties to this great controversy since one first denounced the other as "a heretic" and the other replied with the charge of "anti-Christ," is emphasized by this latest utterance of the bishop of Rome, in which he declares that "ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void."

This question of possessing divine authority goes right down to the foundations of Christianity. No one will attempt to say that a man has a right to act in the name of Jesus Christ without authority from Him to do so. If it required direct authority from God to handle the sacred utensils of God's sanctuary in the wilderness, and to care for the Ark of the Covenant, and for touching these things without authority, one was smitten with death (see Numbers chapter iv: and 2 Samuel vi: 3;) if it required divine authority to burn incense before the altar in the Temple of God at Jerusalem, and for usurping the priest's office and attempting

without divine authority to burn incense one was cursed of God with leprosy, even though a king (2 Chronicles xxvi;) if it required divine authority to cast out devils, and certain ones in attempting to cast them out without having authority to so command them, were leaped upon by the evil spirits and prevailed against (Acts xix;)—if, I say, it required divine authority to do these several things, how reasonable it is to conclude that it will more abundantly require divine appointment, or delegated power from God to make proclamation of the Gospel and administer its ordinances! As the sacraments of the Christian religion are of infinitely more importance than the handling of sacred utensils, touching the Ark of the Covenant, burning incense or casting out devils, so, too, it is to be expected that God will be all the more careful to entrust their administration only to those having a divine commission.

To say, as the bishop of Rome does say, that the "ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void," is, of course, to deny to the English clergy divine authority. To deny them divine authority by saying that their orders are and have been null and void, is to say that their administration of the Christian sacraments through all the years that have elapsed since the church in England revolted against the authority of the Pope, have been useless. And if Rome denies the validity of the church of England orders, it may be taken for granted that she will deny the validity of the orders of all other churches separated from her; for of all the churches separated from the Roman see the church of England has most nearly conformed to, or what would be more accurate to say, departed the least from the ritual of the old church. In plain terms the church of Rome holds all churches that have separated from her, and all churches that have sprung into existence from the churches so separated, as being without authority from God, and regards their ministry as a disorderly crowd.

I know there are a class of Protestant churchmen, who seek to satisfy themselves on this question of authority by claiming it to have come down to them on lines independent of the church of Rome. But, unfortunately for this contention the church of England herself and the other Protestants cut off not only the source of divine authority that might be claimed as coming from the church of Rome, but also every other source from which that authority could spring. In her great homily on the "Perils of Idolatry" the church of England says: "Laity and clergy, learned and unlearned, all ages and sects and degrees have been drowned in abominable idolatry most detested by God and damnable to man, for eight hundred years and more. (Perils of Idolatry, page 3.) By making this charge against all Christendom one is unable to see how the church of England can make any claim whatsoever of divine authority; for, if all Christendom was plunged into this awful abyss of apostasy for eight hundred years and more, no divine authority survived that period.

Nor is the church of England the only Protestant authority which makes this charge of universal apostasy from primitive Christianity. John Wesley, in making an explanation of the cessation of spiritual gifts among Christians, says: "It does not appear that these extraordinary

gifts of the Holy Spirit (speaking of 1 Corinthians xii) were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian; and from a vain imagination of promoting the Christian cause thereby heaped riches and power and honor upon Christians in general, but in particular upon the Christian clergy. From this time they (the spiritual gifts) almost totally ceased; very few instances of the kind were found. The cause of this was not (as has been supposed) because there was no more occasion for them, because all the world was become Christians. This is a miserable mistake, not a twentieth part of it was then nominally Christians. The real cause of it was the love of many, almost all Christians, so-called, was waxed cold. The Christians had no more of the spirit of Christ than the other heathens. The Son of Man, when he came to examine His Church, could hardly find faith upon earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church—because the Christians were turned heathens again and only had a dead form left." (Wesley's works, vol. vii, sermon 89, pages 26, 27.)

If the Christians were turned heathen again, and only had a dead form of religion left, like the other heathens, it will be extremely difficult for the followers of Mr. Wesley, and those who have received whatsoever of authority they possess from him, to point out just where their divine authority came from since their great leader proclaims this entire corruption of the Christian Church. If on the one hand the Catholic church denies to Protestant Christendom the possession of divine authority, and if on the other hand Protestants declare the universal corruption and apostasy of mediæval Christianity in order to justify the religious revolution of the sixteenth century, and their own existence as so-called reformed churches, then there is no possible channel through which they can claim that divine authority to administer the ordinances of the Gospel has come down to them; unless they shall claim that the heavens have again been opened and a new dispensation of the Gospel, including as it would divine authority, has been committed to them. Not one of all the Protestant sects claims that such a new revelation has been given, and as every other source from which divine authority could come is cut off by them, there is left but one conclusion to come to and that is that they are without divine authority, and hence their administrations of the Christian sacraments are vain.

The position of the Catholic Church is logically more consistent than that of Protestants; for she insists that there has been an unbroken line of authority and mission divine through the succession of her bishops, and more especially through the succession of the bishops of Rome from St Peter to Leo xiii. But the church of Rome is asking us to believe too much when it demands that we shall believe that God's authority has come down to modern times through the corrupted line of the Catholic Priesthood. One has only to become acquainted with the melancholy history of the Roman popes to be convinced of the impossibility of God acknowledging them as the line down which He has transmitted the power to

speak and act in His name. One need only contrast the spirit of humility which characterized the Apostles and Elders of the Church of Christ with the worldly pride, ambition and wickedness of the popes of Rome, to see how far the latter have departed from the standard of character established by the lives of the former, and one need only contrast the beautiful simplicity of the ordinances of the early Christian church, as described in the New Testament, with the elaborate ceremonial of the Catholic church to see how wide a departure has been made from the religion given to the world by the great peasant teacher of Judea.

The fact is, this controversy precipitated on the religious world by the decision of Pope Leo xiii in respect to Anglican orders, brings us face to face with the great truth prophesied of in holy scripture, towit: The universal apostasy from the Christian religion. Men have transgressed the laws, changed the ordinances and broken the covenant of the Gospel of Christ. Of themselves men have arisen speaking perverse things to draw away disciples after them. The time came when men would no longer endure sound doctrine but after their own lusts heaped teachers to themselves having itching ears, and those teachers have turned their ears away from the truth unto fables (II Timothy iv.) False teachers arose among the people who privily brought in damnable heresies even denying the Lord that bought them, and many have followed their pernicious ways, by reason of whom the way of truth has been evil spoken of. (II Peter ii.) The great falling away predicted by the apostle of the Gentiles which was to precede the glorious coming of the Son of God in the clouds of heaven with power and glory, has come to pass. That man of sin, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the Temple of God, showing himself that he is God, (II Thess. ii) has had and is having his rule and reign in the earth, and men have been made to bow down to him and may continue to be compelled to bow down to him until, as predicted in holy writ, the Lord shall destroy him with the brightness of His coming. The New Testament scriptures are replete with predictions of this great apostasy from the Christian religion, and one may see in the facts of ecclesiastical history, that the whole Christian world "laity and clergy," to use again the lauguage of the church of England, "learned and unlearned, all ages and sects and degrees have been drowned in abominable idolatry, most detested by God and damnable to man." The actual changes, also, wrought in the Christian religion by the additions to and corruption of its ordinances make it clear that men have transgressed the laws, changed the ordinances and broken the everlasting covenant of the religion of Jesus Christ.

Under the circumstances the only way that divine authority can be restored to the earth is by God re-opening the heavens and giving a new dispensation of the Gospel to the Children of men, including as it would divine authority to preach its doctrines and administer its ordinances. Great and urgent as the necessity for such a new dispensation of the Gospel is, men need not look to either the Catholic Church or the Protestant sects for such a proclamation. The former, in addition to claiming that

there has been an unbroken line of divine authority through its priesthood, rejects the idea of revelation subsequent to the alleged closing of the New Testament canon of scripture. The latter, though declaring the apostate condition of mediæval Christendom, not only make no claim that the Gospel of Jesus Christ, including divine authority, was restored by revelation to the leaders of the 16th century "Reformation," but also spurn the idea that there has been or can be any revelation subsequent to what they term the closing of the New Testament canon of scripture.

Out of all the religious teachers of modern times there is but one who has had the boldness to claim the restoration of divine authority and a dispensation of the Gospel by means of a new revelation from God; and that is the first Prophet of the Church of Jesus Christ of Latter-day Saints, Joseph Smith. He claimed to have received revelation from God; the visitation of angels, who conferred upon him a holy Priesthood, a divine commission, by virtue of which he was appointed to preach the Gospel and re-establish the Church of Jesus Christ on earth. If this man's pretensions to such divine appoinment are scoffed at, it is no more than was accorded the pretensions of Apostles and Prophets of God in former dispensations. If he is derided for his humble origin, and the lowly station from which he was called to the work of God, so, too, were the ancient Apostles and Prophets, and even the Son of God Himself. If his message has been very generally rejected and he himself was despised of men, persecuted, hated, and at last slain for the word of God and the testimony of Jesus, what is all this but the same treatment that has been accorded to the accredited servants of God in nearly all ages of the world? If his followers have suffered ridicule, oppression and persecutions, what is this but the same fate that has overtaken the Saints of God in nearly all ages of the world? All this will not affect the truth or untruth of his statements; any more than like treatment affected the truth or untruth of the claims of other inspired servants of God. The truth is that the claims of Joseph Smith, in view of the great Christian controversy that has been going on for centuries, and just now emphasized by the recent decision of Pope Leo XIII., respecting Anglican orders, and the discussion it has provoked, are more consistent than the claims of any of the Protestant reformers. For the great apostate condition of Christendom in mediæval times being a reality, the only way there could be a restoration of that which was lost by that apostasy, would be by a new dispensation of the Gospel being committed to men by means of a new revelation; and herein is the strength of the position of Joseph Smith, and the Church of Jesus Christ of Latter-day Saints, which, under God's direction he organized.

B. H. ROBERTS.

ANECDOTE OF DU MAURIER.—George du Maurier, who died at 17 Oxford Square, London, on the 8th of October, aged sixty-two, has left personal estate of the value of £47,380 14s. 8d. *Lloyd's* correspondent sends a hitherto unpublished story about the late lamented artist and author, which not only shows his humor, but also his generous nature. There was some years ago in the Hampstead Road a pavement artist, now dead. Du Maurier

often dropped a coin into the poor man's hat. One cold day the author of "Trilby" told him to leave his "pitch" and go to the model soup kitchen in Euston Road to get some food. Du Maurier, as a joke, consented to take charge of the hat. When the man was out of sight he proceeded to wipe out the pictures of battle scenes and faithful dogs, etc., and commenced drawing portraits in chalks of the society ladies and gentlemen made famous by him in *Punch*. Passers-by stopped to look, and remunerated the deputy, and when, an hour later, the man returned, he was pleased to find so much in his hat, but regretted that his work had been destroyed. "This may attract some people, but it ain't art," he said to the amused du Maurier, as he commenced "killing" the society males and females. "This pleases everybody," he continued, drawing the picture of a soldeir.

GENERAL NEWS.

On Friday the 4th inst., a severe gale was experienced on the south coast of England, and much damage was caused by it. Numerous shipping disasters are reported.

Kingstone advices state that a cyclone has swept over several of the eastern West Indian Islands, causing terrible destruction and serious loss of life. Torrential rains caused serious floods in the low-lying districts, and the loss of life was very great both in St. Vincent and Montserrat, where several estates have been practically wiped out. Communications have been interrupted in many places, and there is much distress, although the authorities are adopting energetic remedial measures. Trinidad and Barbadoes have also suffered very severely from floods, which have caused immense damage. According to the latest returns no lives have been lost in these two islands, but it is feared that later details will vastly increase the aggregate death roll.

A great strike is threatened in connection with the shipping and carrying trades of this country, and the outlook is regarded as serious so far as some of the northern ports are concerned. A dispute is threatened on certain vessels trading between Liverpool and the Continent. It appears that on some vessels the wages of the crews were reduced some three years ago owing to depression in trade, and the Sailors' and Firemens' Union now ask, owing to the revival in shipping, that the rates they received three years ago be conceded. Employers in some instances state that they have not inclined to concede any advance at present. It is thought that the men will resort to strike for the purpose of obtaining the increase. A restless attitude is being displayed by the unionist dockers working for certain firms in Liverpool and Birkenhead, and a strike is regarded as probable if the matters in dispute are not amicably arranged.

President Cleveland, in his message to Congress on the 7th inst., said the suggestion as to purchasing Cuba was a good one provided Spain was willing to sell. The United States had offered a guarantee to the insurgents, if Spain would agree to give home rule, that it should be carried out, but the Spanish government had not definitely responded. It could not reasonably be assumed that the United States would indefinitely maintain its attitude of patiently watching the conflict in Cuba, and a time might come when their own interests would constrain them to take such action as would give Cuba the blessings of peace. Referring to Venezuela, President Cleveland said the provisions of the arbitration treaty between Great Britain and the United States were so eminently just and fair that Venezuela's assent was expected. The negotiations for a general arbitration treaty between Great Britain and the United States had reached an advanced stage. Touching on the financial situation, the President says there will be no financial peace and safety until the currency obligations whereby gold can be demanded from the Treasury are withdrawn.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 3, 1896.

EDITORIAL NOTES.

ELDER JOSEPH S. BROADBENT in the following extract from a letter written by him, relates how he was directed by the Spirit to his missionary companion, whose address was unknown to him at the time:

"On April 23, I received my appointment to labor in the Manchester Conference, and from there to labor in the Oldham district. Here I met Elder Joseph Nelson, but before finding him I had my first little experience of being out in the world. Our president gave me Elder Nelson's address, so I started for that place as soon as I arrived in Oldham. It was one mile from the station, and to my surprise, I found that Elder Nelson and the family he was staying with had moved the day before to another part of the town. I could not find out where, so there I was in a town of 200,000 people and knew not where to go, being an entire stranger. I asked the next door neighbor if I could leave my satchel in her house, and I would try to find Elder Nelson. The good lady consented, so I started off I knew not where.

"I walked for about thirty minutes and it began to grow dark. At this point I stood still for a few moments offering up a silent prayer, asking the Lord to direct me where to go. All at once a name and number of a house came to me as if some one spoke to me—'Go to number 7 Radcliff Street, and there you will find the one you are seeking,' at this I turned right about, went back to get my satchel, got in a cab and told the driver to take me to the above address. I told him I did not know where the place was but that there was such a place. He said he thought not. I told him there must be. At this he drove off in search of the place. After about forty minutes driving about town, he found the exact address I gave him. I got out and knocked at the door. The lady came and asked me what I wanted, I told her I was looking for a Mormon Elder or a Latter-day Saint. 'Who are you?' she asked. I told her, and she said, 'Come in, you have come just to the right place; I expect Elder Nelson here in a few moments.' He soon came. This taught me that if we rely on the Lord He will never forsake us."

IN this issue of the STAR is published an article on "Anglican Orders," by Elder B. H. Roberts. We desire to call the attention of the missionaries to it, as it is one that might be used as a tract for distribution among those who are investigating the principles of the Gospel. It treats very

pointedly on the apostasy from the primitive faith, the consequent lack of divine authority in the world, and also on the restoration of the Gospel and the authority to administer in its ordinances. We suggest, as we have done before, that the STAR would furnish interesting reading matter to persons who desire to learn more about our doctrines than is contained in the tracts used for general distribution.

While the above mentioned article is in type we have decided to print a limited number of copies in tract form. Elders who may desire copies should send in their orders at once, as the demand for it will influence us in deciding upon how many to print.

THE youngest missionary in the field is probably Elder A. von de Graaf, who is laboring in the Netherlands Mission. He is a local Elder, but devotes his whole time to the missionary work, and travels without purse or scrip. He is a Hollander, but recently he has been laboring in Belgium, and is rapidly acquiring the French, which is the principal language spoken in that country. Elder Van de Graaf has just turned fifteen years of age.

In the British Mission we have some energetic local Elders, and they are doing a good work. Their personal acquaintance with the people enables them to get access to their homes more readily than is the case with strangers. Elder B. R. Birchall, who is temporarily residing in Oldham, is a very able and active worker, and is doing much to assist the Traveling Elders of the district.

FROM a letter written by C. N. Lund, President of the Scandinavian Mission, we learn that quite an interest is awakened among the people in several places where the missionaries are laboring. The meetings in Copenhagen are crowded with strangers, he says, and they have had a number of baptisms lately. In the City of Bergen, Norway, ten persons were baptized in one evening recently.

President George C. Naegle, of the Swiss and German Mission, writes encouragingly of the work in that mission, and that prospects are favorable for opening up new fields. Reports of a similar character have recently been received from several Conference Presidents in the British Mission.

RELEASE.—Elder James M. Hoggan who has been laboring in the Scottish Conference has been honorably released to return home on December 24, 1896. Brother Hoggan has been in the Mission since last March. The serious illness of his wife is the cause of his returning home.

NOTICE OF DISTRICT MEETING.—A District Meeting of the Latter-day Saints will be held at Loughboro, in the Nottingham Conference district, on Sunday, December 20, 1896.

OBSERVATIONS UPON THE SELF-REVELATION OF GOD.

"SPEAK, Lord, for they servant heareth."—I SAM. iii: 9.

The great revelations of God to men have been made in the course of history, chiefly through the prophets. Of these revelations the Scriptures are the record. They are the standard by which to judge and with which to compare all other revelations. The Bible and the Book of Mormon do not, however, contain the record of all God's revelations to man. The first cause of nature, the existence of which as eternal power is necessary to account for the universe, was shown in the former article to be something other than the universe itself; and it may be shown by a similar course of reasoning that the first cause of nature is an intelligent being, who exhibits through nature a manifestation of many of his attributes, such as reason, goodness, love, truth and beauty. But as I have dealt elsewhere with this line of argument, I shall not here follow it further, but shall make a few observations upon the private or self-revelation of God to each individual.

It is the basis of an unanswerable argument for the existence of God that man is naturally religious. Every man at times feels himself in the presence of God. Men pray to a divinity before they begin to philosophize or to classify their knowledge into a science of any kind. Since it is part of man's constitution to be religious, there must be a divinity, or man's very nature is a falsehood, and nature has committed a great blunder and crime by creating man as he is—with wants which there is nothing to satisfy, and with his noblest aspirations only a miserable illusion—a being entirely out of harmony with his environment. As this cannot be the case, for certainly the power that has created us is a wise power, there is a divinity revealed in and proved by man's innate religiousness, which is merely the response of his own spirit to the presence of God in the world, though the idea he forms of Him is at first obscure, defective, and often erroneous.

God is revealed in the personal experience of each man, who perceives, dimly at first, some action of the unseen world upon himself. He becomes aware of influences that encompass him and press in upon his spirit, in somewhat the same manner as that in which the outer world makes itself known by its action upon us in the days of our earliest childhood. At first the outer world is a dim consciousness of something—the babe does not know what—but from continued contact, the knowledge of the physical world becomes clarified and more correct and ample from year to year. So it is with the consciousness of God. At first the idea is only implicit, "the awful shadow of an unseen power;" but as the attention is turned more and more upon the spiritual realities which beset a man, the idea is traced out and brought to light; the mental state is analyzed, and the idea of a present divinity is disclosed to the apprehension. Thus it may be said of all men, as Paul said of the heathen, that God hath "left not himself without a witness."

Nothing can be known which does not present itself in our consciousness, by some action upon us. Our knowledge is never self-originated,

but is always awakened from without. In this way we know the material universe—by its action upon us, thereby revealing itself to our apprehension. So if man knows God, it must be because God reveals Himself by some action upon the man, it may be by a touch awakening his slumbering spirit as a mother wakens her child, "God enters by a private door to every individual," according to Emerson. Man can not find Him by sheer dint of reasoning. God reveals Himself; He seeks and finds us before we can find Him. "Behold, I stand at the door and knock," saith the Spirit, "if any man hear my voice and open the door, I will come in to him." (Rev. iii: 20). If, like the ancient prophet, we say: "I will hear what God, Jehovah, will speak," and hold ourselves ready to "mark the first signal of His hand," the manifestations of His presence will appear. Mere passive knowing is impossible; every act of knowing is an action, not a reception merely. Therefore a revelation cannot be communicated to a passive being. As in the things of sense, the mind must apprehend, discriminate, classify and "apperceive" the impressions received through the senses, so in the realm of spirit must there be like capacity to receive and like action in "apperceiving" the revelations of spiritual reality. It follows that the revelation must be progressive, and that the higher revelations must be delayed till man becomes competent to receive them. The Savior said to His disciples, "I have many things to say to you, but ye cannot hear them now." Just as man is the interpreter of nature, and deciphers the inscription written therein by the finger of God, so he must also interpret the significance of the revelations continually made to him from the spirit world. "When religious belief is developed by reflective thought to scientific belief, without losing its living, personal conviction, it is the highest attainable form of human knowledge and the most perfect expression of genuine humanity" (Ulrici). When we have sensations, we perceive not so much the sensations themselves as the beings or things which cause them. So the spiritual sensations, through which God is presented in consciousness, as the result not of any one set of experiences but as the "unconscious co-ordination of the whole aggregate of our experience; not on any one line of reasoning, but on the converging of all our lines of thought toward one centre" (Carpenter);—these sensations reveal, not themselves primarily, but the Being who causes them. As all sensations presuppose and prove the existence of the objects that cause them, so the religious experience of man proves the existence of the divinity revealed to him, however imperfect or undeveloped his knowledge may be of the real nature of that divinity. Just as a boy cannot be instructed in algebra, until after he has studied arithmetic, and all presentations of algebra will be meaningless to him, until he has been prepared by learning the lower truths to receive the higher principles, so revelation may be without meaning or significance to those not having the capacity, through previous preparation, to receive it.

The powers of man, physical, mental, and moral, are developed by exercise, and they shrink away under continued disuse. The infant seems almost to create its own powers and susceptibilities by its own action in using its body and in educating its functions. In like manner, man's

spiritual faculties are awakened and developed by use, while neglect and disuse enfeeble them. It is the teaching of the scriptures that through acts of wickedness and the neglect of spiritual experience, a man's spiritual capacities wither away till he at last merits the rebuke of the apostle —"dead through your trespasses and sins." But though sunk into insensibility as to the things of the spirit, man always retains the power to know Him who says through the Prophet Jeremiah, "Ye shall seek and find me, when ye search for me with all your heart," and just as it has happened in the ordinary experience of many a man that he has, perhaps by accident, become acquainted with his own undeveloped capacities for the exercise of music, poetry, mechanism, oratory, or other hidden talents, which had been previously unknown to himself, so the fact that some men are not religious does not prove that they have not the constitutional endowments for the knowledge and the service of the living God, but it argues that their spiritual capacities need awakening. "As, when the body sleeps, the avenues of communication with the outward world are temporarily closed and all its realities are seen only as transient dreams, so in spiritual slumber the avenues of communication with God and the spiritual world are closed, and all spiritual realities are seen, if seen at all, as dreams" (Harris). Even the eye, the ear, the finger's end, have latent powers of perception, which, when developed by training, are marvelous, so the spiritual self may be cultivated far beyond even the conception of the "natural man," and one may receive the "witness of the spirit" till his spiritual vision grows clear and strong in the knowledge of realities which to others are still hidden from view.

"There is something in the Bible which mere scholarship, however keen and critical, cannot see." Nevertheless, theologians have often manifested an unreasonable jealousy, of "human reason" in religious affairs, forgetful that we are required to give a reason for the hope that is within us, and that God always makes use of men's reason and common sense in his dealings with them. Religious emotion is a force, but never a safe guide. Reason must guide. "Faith," says Thomas Arnold, "is reason leaning on God." The heart may indeed be wiser than the head at times; but this is the unusual rather than the usual relation. To fear the light of reason to be thrown upon our theology is to confess that it cannot bear that scrutiny. The revelation of God as recorded in the Bible is not theology, but the materials for theology. It is common for ministers to say that they hold to the Bible, but not to any doctrine or philosophy men may find in it. Theology is the back-bone of any religion; and all persons who hold to the Bible must necessarily explain what they understand it to mean; and thus they always have a theology of their own,—a crude, narrow and erroneous theology, while affecting to have only "God and the Bible" without any doctrines or deductions. "If you know," says Quinet, "the religious doctrine of a community, you know truly for what and how it lives; you possess its secret; it cannot put you off with any illusion either by its laughter or by its tears; you read not only the thoughts on its face, but those which are formed and inscribed by God himself in the depths of its spirit."

If the knowledge of God is to be fruitful it must be assimilated into man's being and growth. It is only valuable as he appropriates the truth and lives by it; and revelation, in its widest sense, includes not only prophecies, psalms, and Gospel quotations, but also elevating poetry, sweet strains of music, a clear and far reaching illustration of moral truth, —anything which in a great emergency of life, flashes light into the soul and enables us to learn more of the height and the depth of that Love which passeth understanding. In his ode treating upon man's intimations of immortality, Wordsworth speaks of the obscure, undefined consciousness of spiritual realities as

* * * "those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain-light of all our day,
Are yet a master-light of all our seeing;
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal silence; truths that wake
To perish never;
Which neither listlessness nor mad endeavor,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy,
Thus, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither."

J. H. PAUL.

NETHERLANDS CONFERENCE.

THE Netherlands Conference of the Church of Jesus Christ of Latter-day Saints was held at Amsterdam, Holland, Sunday, December 29, 1896. There were present: Rulon S. Wells and Joseph W. McMurrin of the Presidency of the European Mission; John H. Burrows and wife, of the Liverpool Office; President Walter S. Lamoreaux of the Liverpool Conference; Elders Wm. N. Davis and John H. Bailey, Jr., of the Leeds Conference; and President Geo. S. Spencer and all the Traveling Elders of the Netherlands Mission.

Meetings were held at 10 a.m., and at 2 and 6 p.m.

In the morning meeting the Sacrament was administered by Elders K. Jongsma and R. Jans. The speakers were: A. W. C. Lau, J. B. Ripplinger and President Rulon S. Wells. The latter two brethren spoke in the German language as the Saints understand that tongue tolerably well. At the close of the meeting the hymn "Rock of my Refuge" was sung by Elders Lamoreaux, Burrows, Davis and Van de Graaff.

The afternoon meeting was held in the spacious hall "Plancius." The speakers in this session were Elder Frederick Pieper and President Geo. S. Spencer.

In the evening meeting the general authorities of the Church and of the European Mission were unanimously sustained. Frederick Pieper was sustained as President of the Netherlands Mission, to take the place of Elder Spencer, who was honorably released to return home, and the

Traveling Elders were sustained to labor in the districts as follows: G. J. Kruitbosch and Frank E. Hansen, Amsterdam; B. A. Denkers and H. Koldewyn, Rotterdam; W. J. De Bry and A. W. C. Lau, Dordrecht; D. J. Nyveld and R. Jans, Ainhem; K. Jongsma and H. von Braak, Groningen; J. B. Ripplinger and A. van de Graaff, Liege, Belgium. Elder W. J. De Bry, President Rulon S. Wells and President Jos. W. McMurrin spoke in this session, the former again in German, Bro. McMurrin's remarks were interpreted by President Pieper. Elder Lamoreaux sang a nice solo in this meeting. A good spirit prevailed in all the meetings and the Conference proved to be a spiritual feast to all.

A Priesthood meeting was held on Monday morning at 35 De Wittenkade. All the Elders reported their labors and spoke regarding the best methods to be employed in the future. They also received valuable instructions and timely advice for their guidance from Presidents Rulon S. Wells, Jos. W. McMurrn and Geo. S. Spencer.

FRED. PIEPER, President of Conference.

EDISON'S ADVENTURE.

THE authors of "The Life and Inventions of Edison" tell a good story of the manner in which their hero once saved the life of a child at the risk of his own. He was then the newsboy of a train running between Port Huron and Detroit. The station agent at Mt. Clemens had a boy a year and a half old, with whom Edison—"Al," as he was called—was fond of playing during the half-hour or more that the train stopped at that station.

One summer forenoon, while the train was being taken apart and made up anew, a car was uncoupled and sent down the track with no brakeman to control it. Edison, who had been looking at the fowls in the poultry-yard, turned just in time to see little Jimmie on the main track, throwing pebbles over his head, utterly unconscious of danger.

Al dropped his papers upon the platform, seized the child in his arms, and threw himself off the track, face downward in sharp, fresh gravel ballast, without a second to spare. As it was, the wheel of the car struck the heel of his boot.

"I was in the ticket-office," says the child's father, "and hearing a shriek, ran out in time to see the train hands bringing the two boys to the platform."

Having no other way of showing his gratitude, the agent said:

"Al, if you will stop off here four days in the week, and keep Jimmie out of harm's way until the mixed train returns from Detroit, I will teach you telegraphing."

"Will you?" said Edison.

"I will."

He extended his hand and said, "it's a bargain," and so Edison became a telegrapher.

UTAH NEWS.

(Summarized from the papers of the State.)

Appleton Harmon, height 6 feet and eleven inches, died at Fillmore, November 19, 1896. He was called the "Giant of Utah."

General Eli H. Murray, ex-governor of Utah, died yesterday in Bowling Green, Kentucky. His wife and two children survive him. He was born in Cloverport, Kentucky, in 1843, and hence was aged 53 years.

The death of one of the best known and most estimable women of the Church, Sister Helen Mar Whitney, occurred November 15, 1896, at Salt Lake City. Sister Whitney was the wife of Horace K. Whitney, one of the Pioneers of 1847, who departed this life November 22, 1884—twelve years ago, and the eldest daughter of the late President Heber C. and Sister Vilate Kimball, and was born in Mendon, Monroe County, state of New York, August 22, 1828.

A party of prominent Japanese, recently visited Salt Lake City. The party included Michitaro Oshima, K. H., technical director of the Imperial steel works; Gisho Yasnaga, mechanical engineer, and Onana Takayana and Komure, engineers in a government department. These gentlemen are traveling in this country under commission from the Japanese government for the purpose of investigating industrial subjects, particularly the mining and reduction of ores, and the construction of railways, matters to which their government is devoting a great deal of attention at the present time. They are giving special attention to the mining, smelting and manufacture of iron preparatory to the establishment of an enormous iron plant in Japan, at which it is proposed to manufacture steel armor plate for the Japanese navy. The plant is to be operated by the government.

The *Wasatch Wave* reports the death of Alfred Watkins of Midway. It appears that the young man left his home and wife and babe, to go out gunning in the hills just north of the town, saying that he would return that evening. Upon his failing to appear late at night, his wife became alarmed and notified other members of the family. Thinking the missing man would surely return by morning, no attempt to search for him was made that night, but early next morning a searching party was formed and diligently searched the hills and canyons the entire day without success. The search was continued until late in the afternoon of the second day, when the lifeless body of the object of their anxiety was found on what is called Mahogany Ridge. From what could be learned the body appeared to have been frozen, as there were no signs of having met with an accident or of having been foully dealt with.

POETRY.

THE YELLOW AGE.

This is the age of grasping hearts and hands,
Of hurrying feet and greedy, watchful eyes
  Turned to the worship of the golden calf,
  Sneering down other idols with a laugh,
Throwing down other prizes for this prize;
  Bowing before the priest who understands
  Its myst'ries best in this and other lands.

These are the glittering days of gilded show,
Of brazen tongues—of envy, jaundice-eyed
  And covetous of all that gold controls;
  This is the age of brains instead of souls—